DOCUMENT RESUME

ED 168 333 FL 010 167

TITLE	Asian Pacific Perspectives: Korean Americans.
INSTITUTION	Los Angeles Unified School District, Calif.
PUB DATE	76
NOTE	88p.; For related Documents, see FL 010 145, 164-166, 168
AVAILABLE FROM	Publications Unit, Los Angeles Unified School District, 450 N. Grand, Rm. G230, Los Angeles, California 90012
EDRS PRICE	MF01/PC04 Plus Postage.
DESCRIPTORS	Cultural Awareness; *Cultural Background; *Cultural Education; Elementary Education; *Ethnic Groups; History Instruction; Immigrants; Korean; *Korean Americans; *Korean Culture; *Minority Groups; Social Values
IDENTIFIERS	*KEYS Project; Knowledge of English Yields Success Project

ABSTRACT

These instructional materials on Korean Americans for elementary students were developed through the K.E.Y.S. project (Knowledge of English Yields Success). Information is included about early immigrants, the second generation, student groups, war brides, recent immigrants, and third and fourth generations. A chart of traditional and modified values of the Korean culture is included. Resource guides describe the purpose of the unit, how to use the guide and instructional materials, traditional and modified customs, and suggested activities. Resource guides include: "Korean Children's Day, Teacher's Resource Guide for Booklet"; "Korean New Year, Teacher's Resource Guide for Poster"; and "Korean Thanksgiving, Teacher's Resource Guide for Booklet." Activity units list concepts and/or skills involved, materials, procedure, suggested activities, and additional information. Activity units are on: Chima and Chogori (Wraparound skirt and blouse), Chogori (Shirt), Cho Raan (Date Balls), Chumoni (Pouch), Gyung Dan (Sesame Rice Cake), In Hyung (Doll), Jango (Hourglass Drum), Jingle Bells (Korean), Jool Dang Gi (Tug of War), Kang Gang Suwolle dance, Kim Chee (Pickled Vegetables), Mu Kung Wha (Rose of Sharon), New Year's Song, Norigae (ornament), Paji (Trousers), Song Pyon (Thanksgiving Rice Cake), Vak Sik (Sweet Rice Cake), and Yut Nori (Counting Game). (SW)

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ED168333

KOREAN AMERICANS

K.E.Y.S. PROJECT

(KNOWLEDGE OF ENGLISH YIELDS SUCESS)

LOS ANGELES CITY SCHOOLS

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ACKNOWLEDGMENTS

The text was written by Mary Lee Shon, Adviser, K.E.Y.S. Project.

The work was approved by the Korean Planning Committee, K.E.Y.S. Project.

The manuscript was typed and prepared for printing by Arlene J. Parker.

JANET M. IWASAKI
Coordinator
K.E.Y.S. Project

APPROVED:

ROBERT R. RANGEL
Director
Bilingual-Bicultural, ESL Programs

HARRY HANDLER
Associate Superintendent
Instruction

KOREANS IN AMERICA

EARLY IMMIGRANTS

Korean immigration to America began in 1903, when the first boat load of 102 Koreans arrived at the port of Honolulu. There were two interpreters among the 56 men, 21 women, 13 children, and 12 infants. The men were farmers who had agreed to contracts with Hawaiian plantation owners.[1] As with the Chinese and Japanese people, whose primary reasons for immigration had been to escape some catastrophe of nature, these Koreans came because of a drought in North Korea and famines in South Korea. They were also lured by promises of being paid in American gold.

"Between 1902 and 1905, a total of 65 ships brought Korean emigrants to Hawaii."[2] These boats carried a total of 6,791 men and 677 women. There were also 465 children.

The primary reason the plantation owners recruited Korean laborers was the increasing solidarity and militancy among Japanese farm workers. The owners wished to reduce the bargaining powers of the Japanese by importing other workers.

Other Koreans left their native land because of political discontent. "Under the regional factionalism of the Yi Dynasty (1392-1910) Northerners were consistently denied access to official positions or power within the court."[3] Therefore, most of the early immigrants were from North Korea.

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[1]Berkeley Asian American Task Force, "Korean Experience," Asian American Experience, Berkeley: Berkeley Unified School District, 1970.

[2]Ibid.

[3]Linda Shin, "Koreans in America," Roots: An Asian American Reader, Amy Tachiki, et al, Los Angeles: UCLA Asian American Studies Center, 1971, P. 200.

EARLY IMMIGRANTS (cont.)

In Hawaii, the passage of the Organic Act prohibited importation of "penal contract" labor. Koreans who arrived in1903 and later could choose to work or not to work on plantations. The environment was thus more democratic than the one in Korea at that time.

However, life was not as fruitful as had been pictured by plantation work recruiters or by Christian missionaries, who had been instrumental in encouraging many to leave Korea. Long, arduous hours of work with very little pay disenchanted many and there came about an exodus to the cities of Oahu and also to the mainland.[4]

At the end of 1905, official Korean immigration was abruptly stopped when the Korean emperor learned of the harsh treatment his subjects were receiving in the Western world. However, from 1905 to 1907 about a thousand Koreans moved on from Hawaii to California to work on the rice fields. The climate in California proved to be more suitable and the familiarity of rice farming more fruitful for them. Another thousand had gone to Mexico and Cuba.[5]

On March 14, 1907, President Theodore Roosevelt issued an executive order restricting Japanese and Korean laborers in Hawaii who had been given entrance visas from entering the Mainland of the United States.[6] After 1907, several hundred "picture brides" came to Hawaii. At no time did Koreans move directly from Korea to the Mainland. Koreans went to Hawaii first and then to other areas.

The early Korean immigrants' lives were different from those of the Japanese and Chinese because of their social organization and political associations. They lacked clan associations, merchant guilds, district or regional associations, and lodges in Korea. The American Christian church was the organizer of Koreans. The Koreans were the only Asian immigrant group that had the

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[4]Berkeley Asian American Task Force, "Korean Experience," Asian American Experience, Berkeley: Berkeley Unified School District, 1970.

[5]Ibid. [6]Ibid.

EARLY IMMIGRANTS (cont.)

Christian church with them all the way. Christianity had just taken hold in Korea and each vessel leaving Korea had a missionary accompanying. Consequently, when the boats reached their destination the passengers were pretty much indoctrinated in Christian thought and beliefs.[7] The church made up for the lack of any clan, guilds, or associations.[8] As early as 1905, the first Korean Methodist church was established in Hawaii. The church became the center of social, religious, and political activities. Many of the Korean political leaders exercised their power over their followers from the church.

The United Korean Society was formed in 1907. It was the first non-religious association of Koreans in Hawaii.[9]

Koreans in Hawaii and on the Mainland became highly nationalistic because of their isolation from their native land. It became a Japanese Protectorate in 1905, and then, in 1910, the country was annexed to Japan and under its military control. The resultant political zeal of the Korean immigrants set them apart from other Asian groups. Because of allegiance to different leaders and differences in ideologies, it also brought about their separation into two different camps. One believed in revolutionary means and mustering of armies, while the other believed in peace conferences and negotiations. Another political faction underlying the separation was the age-old regionalism of North and South. People from the South and those from the North supported different leaders, but with the same reason: The ultimate freedom of their native land.

By 1910, small groups of Korean farm laborers were scattered up and down the West Coast. There are still remnants of flourishing communities in

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[7]Ibid. [8]Ibid. [9]Shin, op. cit., p. 201.

[10]Berkley Asian America Task Force, op. cit.

EARLY IMMIGRANTS (cont.)

Dinuba and Reedley. Korean farmers made profitable livings there. Another group established a rice farm in the Sacramento Valley. "At this time, because of agricultural pursuits the center of Korean activity shifted from San Franciso to Los Angeles."[10]

Other places to which Koreans went as railway workers and miners were Denver, Seattle, Salt Lake City, and Butte, Mont. By 1920, many of these men were joined by picture brides.[11]

Immigration stopped in 1924 with the Oriental Exclusion Act. Throughout the 1930's Koreans in America attempted to arouse American public sentiment to free Korea when Japan invaded Manchuria. When America entered World War II, Koreans began to plan actively for the day of liberation. They organized and financed a volunteer force, trained in guerilla tactics, to be used against the Japanese in Korea. This force numbered 300.[12] Another 100 Koreans in California organized into a special unit in the California National Guard and trained for warfare. Financial support was gained through the community and through purchase of defense bond.[13] Women's groups were organized to roll bandages and to collect used articles to help Koreans in Manchuria and Korea, always with the dim hope of seeing Korea again.

These patriotic activities had strong influences on the life of Koreans in America.

SECOND GENERATION

As communities grew and were established and families grew, the church organizations still had a tenacious hold on the people because of the educational,

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[10] Berkeley Asian America Task Force, op. cit.

[11] Shin, op. cit., p. 202. [12] Ibid., p. 202.

[13] Ibid. p. 205.

SECOND GENERATION (cont.)

cultural, and ethnic programs that the church instituted. Language was taught as well as ethnic culture and mores. However, there was no inducement to continue learning Korean after the sixth grade, because Korean American academic life became more difficult in high school.[14]

Families were closely knit, and there was a general feeling of family pride. Like other Asians, the parents tried to give their children better opportunities. The first generation occupations covered a wide range including farming, carpentry, shoemaking, laundry work, restaurant managing, cooking, clerking in stores, and gardening. The Korean Americans, descendants of the first immigrants, became a closely knit group. Some associations grew out of their parents' groups, and Korean American clubs and athletic teams were formed to give security in their own ethnic background. Korean Americans had little social contact with other young people. Most activities outside of school were in the community.

STUDENT GROUPS

The first student group came from Korean with student visas and sponsored either by church groups or by relatives in America. They finished their education and returned home. They had difficult times, with no funds from home and very few luxuries. Summer vacations were spent working in the fields of central California to earn money for expenses in the fall. This group actively participated in community activities.

The second group of students came during the Liberation Era, from families with political connections and with sponsors in labor and management. These students were much more affluent and were not received as readily by the

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[14]Chang Soo Lee, The United States Immigration Policy and the Settlement of Koreans in the U. S., Los Angeles: University of Southern California Press, 1975, p. 5.

STUDENT GROUPS (cont.)

community because most of them did not need any assistance. They formed their own clubs and organizations. What communication they had was with the Korean born and not the American born.

WAR BRIDES

There was no immigration of Koreans per se until 1945, when the War Brides Act allowed those who were wives of American citizens to enter the United States. The G.I. Fiancees Act of 1946 was also enacted to facilitate the entry of the fiancees of American armed forces personnel, and more than 5,000 alien fiancees were admitted to the United States. Any large increase in the numbers of Koreans in America at that time was due to this legislation.[15] Many of these brides and fiancees were to find America a great disappointment. Abuses, abandonment, and divorces took place.

RECENT IMMIGRANTS

The Immigration Report Act of 1965 eliminated the quota system entirely, and the large influx of Koreans to America over the past decade has been the result. These new immigrants cover a wide range of professions, abilities, and stations in life. They have brought with them desires to settle in America for a new life, to make money, and to educate their children-opportunities in which their country was lacking.

However, there are problems of unemployment and underemployment. In Southern California alone, 300 experienced pharmacists cannot find work, and yet, the Immigration and Naturalization Service gives high priority preference to Koreans with pharmaceutical training. It is not uncommon to find a pharmacist

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[15]Ibid., p. 10.

[16]California Advisory Committee to the U.S. Commission on Civil Rights, A Dream Unfilled: Korean and Pilipino Professional in California, Washington D.C. Government Printing Office, 1975. p. 18.

RECENT IMMIGRANTS (cont.)

operating a garage or a grocery store. The majority of Korean-educated pharmacists have neither the time nor the money to go back to school. To survive and support their families, these professionals must take unskilled jobs, often paying low wages.[16]

Korean physicians have jobs as clerks and technicians to support their families. Such employment leaves little time to prepare for the required examinations for licenses.

There are 600 Korean-educated nurses residing in the Los Angeles area. Of this number, only 200 have been able to obtain licenses because of language and monetary difficulties. These nurses have been exploited along with other foreign-born people by hospitals and medical clinics who employ them as nurses' aides at $1.85 per hour and have them perform tasks usually assigned to registered nurses.[17]

The key to many of the problems is the lack of communication. Eighty to eighty-five per cent of the Korean population in various communities of the United State are newcomers, and about the same percentage are non-English or limited-English speaking. For mutual protection and for expendiency, they are banding together and living together in isolated areas. They have their ethnic establishments, such as groceries, restaurants, bakeries, gift shops, fish markets, and shoe shops. Many have never seen anything of America except within their immediate communities. Culture shock is severe for many newcomers.

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[16] California Advisory Committee to the U.S. Commission on Civil Rights, A Dream Unfulfilled: Korean and Pilipino Professional in California, Washington D.C. Government Printing Office, 1975. p. 18.

[17] Ibid. p. 39.

[18] California Advisory Committee to the U.S. Commission on Civil Rights, Asian Americans and Pacific Peoples: A Case of Mistaken Identity, Washington D.C. Government Printing Office, 1975. p. 42.

RECENT IMMIGRANTS (cont.)

The high school students are becoming disillusioned; language limitations and cultural barriers are present, and guidance is not available.[18]

THIRD AND FOURTH GENERATIONS

The third and fourth generation Americans of Korean ancestry are of two distinct groups. One has lost its identity by living and working in the majority community and becoming "accepted," and one is a part of the Asian Third World group and highly verbal, and against the system that has coerced their parents and grandparents into acceptance of the "melting pot" syndrome, with its continuing subtle discrimination. The latter group is attempting to find its identity, root culture, language, and mores.

There is little interchange between these two groups and the new immigrant community. They meet only when purchasing ethnic products or participating in festivals and celebrations.

Members of this group, whose parents went to language schools and belonged to ethnic churches, clubs,and organizations, have moved into other Asian groups or general community organizations. They have contacts with each other through yearly picnics, monthly meetings of civic organizations, and affiliate groups which they joined during college days.

They are involved in a multitude of occupations, and many are extremely talented and well known in their fields.

We have tried to provide a brief study of Korean Americans from the first immigrant group to the latest. However, the Korean community has changed to such a degree that it is difficult to say that this paper gives an accurate picture.

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[18] California Advisory Committee to the U.S. Commission on Civil Rights, Asian Americans and Pacific Peoples: A Case of Mistaken Identity, Washington D.C. Government Printing Office, 1975. p. 42.

THIRD AND FOURTH GENERATIONS (cont.)

The attached chart of comparative values has been prepared for the use of teachers who may have Korean children in their classes.

TRADITIONAL	Modification
The Korean culture is governed by five major ethical principles:[19]	
1. Affection between father and son, which is never demonstrated openly--however, one would give his life for the other. The father is the disciplinarian, and is very strict. Relationships between young and old are orderly and formal.	Still maintained to a high degree except in American Korean homes, where father and son are friends and "pals" - go fishing, play ball, and attend football games together.
2. Respect for elders--they are superiors in the home and should be revered and honored, both in word and deed. Speech is highly honorific to elders and superiors.	Children are being exposed to the American way of living and are questioning the one-way communication. A clash of values is taking place. This honorific speech is still used.

[19] Ick-Dal Kim, Korea, Its People and Culture, Seoul: Hakwon-Sa, Ltd, 1974. p. 231.

VALUE SYSTEM (cont.)

	Traditional	Modification
	The eldest son's obligation is to care for his parents. Boys enjoy complete freedom; girls are restricted.	Changed to a great degree: All children, male and female, cooperate in care of elderly.
	Proper behavior is taught during childhood and adolesence.	Modified a great deal in the United States by new immigrants.
	Girls are taught home management, housekeeping sewing and culinary arts, but now enjoy more freedom than previously.	This is still carried out. Prevalent in the United States is the feeling that it reflects unfavorably on parents if a child misbehaves. However, this has been modified as sexual discrimination decreases in the United States. Girls are now entering new fields, as in the cominant society.
3.	Discretion between husband and wife--men still feel superior to girls and women. Women are faithful, cooperative, and nonverbal. Women are unquestioningly dutiful.	Changed, due to the modernization of Korea. Women are more verbal and more involved in the care of children, as well as in household management. Equal to men today.

VALUE SYSTEM (cont.)

	Traditional	Modification
4.	Justice between ruler and subject--for centuries, Koreans were subject to the caste system, which divided society into the *yangban* nobility and the commoners.	This is also the American Korean school of thought. The Fall of the Yi Dynasty and equality for all came in the early 1900's.
	Teachers are held in high esteem.	Respect for teachers is carried over to the United States.
	It is rude to call a person by name without due discretion; an honorary title has to follow the name of an older or prominent person.	Teachers are considered parents away from home and should never be contradicted. There is culture shock because of the greater freedom here. Children see others standing up to and talking back to teachers. The most widely used term is *sensaen nim* (teacher) for one's superior.
	The Korean language is devoid of an acceptable title equivalent to "Mr." When a younger person becomes a professional and is higher in standing socially, parents' acquaintances address the	

VALUE SYSTEM (cont.)

Traditional	Modification
young person in a formal manner. The younger person can demur and ask not to be so honored.	
5. Trust between friends is the fifth ethical principle--to be ready to help, guide, and counsel a friend is a strong principle with the Koreans.	Friends call each other "sister" and "brother" in the spirit of an extended family concept.
Korean children are family oriented.	Still maintained in America by all generations.
Old friends of parents are called "uncle" and "aunt," furthering the concept of the extended family. Peers do not mean as much to Korean children as they do to American children.	
In the first immigrant group intermarriage was taboo; those who did intermarry often met open hostility.	The new immigrant group has remained rather, close to tradition. However, those who came here during the period of war brides were

VALUE SYSTEM (cont.)

Traditional	Modification
	those who had intermarried with other Asian Americans, Whites, Mexican Americans, and Blacks. There is now practically no hostility as a result of intermarriage.
	Members of the third and fourth generation have intermarried to a greater extent than those of the second generation.

KOREAN CHILDREN'S DAY
HANGUK ORINI NAL

TEACHER'S RESOURCE GUIDE FOR BOOKLET

K.E.Y.S. PROJECT

(KNOWLEDGE OF ENGLISH YIELDS SUCCESS)
LOS ANGELES CITY SCHOOLS

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ACKNOWLEDGMENTS

The text was prepared by Mary Lee Shon with the assistance of the K.E.Y.S. Staff. The material was approved by the Korean Planning Committee, K.E.Y.S. Project. The Korean translation was done by Soonshin Rhau.

The manuscript was typed and prepared for printing by Arlene J. Parker.

JANET M. IWASAKI
Coordinator
K.E.Y.S. Project

APPROVED:

ROBERT R. RANGEL
Director
Bilingual-Bicultural/ESL Section

HARRY HANDLER
Associate Superintendent
Instruction

KOREAN CHILDREN'S DAY

Teacher's Resource Guide for Booklet

PURPOSE

- Korean Children's Day was developed to provide background and information on the observation of the day as it is celebrated in Korean American Communities.

USE OF THE KOREAN LANGUAGE

- Romanization of the Korean language has been included to relate to the bilingual tape of the book.
- The Korean characters are the *Hangul*, the simplified, phonetic form of Korean writing.

HOW TO USE THE BOOK

- The teacher can read the story to the children in preparation for the celebration of Children's Day.
- The teacher can tell the story to the children, using the illustrations in the book for reference.
- A bilingual aide can be asked to read the *Hangul* version.
- The bilingual taped version may be used
  - .by the teacher as a group listening activity.
  - .by the children individually or in samll groups at the listening center as an independent activity.
- Older children may also be asked to read the story to themselves or to younger children.
- Children can retell the story in their own words, using the illustrations in the book.

HOW TO USE THE BOOK (cont.)

- Children who read *Hangul* may be asked to read to others.
- Children who can write *Hangul* may be asked to teach others to write.
- The book may be checked out for the parents to help them reinforce what the child has learned in school, or they may add to the story for the child.
- The book can be an English language lesson for the parents.
- The booklet can be used as part of a multicultural lesson.

INTRODUCTION

Korean Children's Day originated in Korea during the day of the Independence Movement in 1919, through the efforts of Mr. Chong Hwan Bang, an educator and writer. He brought about an awareness of children's rights and their importance to society. He felt that children too long had to obey and respect their elders unquestioningly under the philosophy of Confucianism, with no opportunity of expressing their own desires. In order to receive respect and true love, parents were reeducated in the need for children to learn more than filial piety. Mr. Bang wrote many books for children, and in 1923 he published a magazine, The Children, which led to full-scale literary activities for them. Mr. Bang and two other educators, Choe Namson and Yi Kwangsu, organized "The Saektong Circle," whose members did research in the arts for children. Due to his advocacy, Children's Day became a national holiday in Korea.

BACKGROUND

	Traditional	Modification
Cover	The tug-of-war game as played in Korea tests the strength of the individual as well as the team. In the early days, only boys played it.	This game is played the same way in the United States, but by both boys and girls as well as parents. Players form two opposing lines, using a rope instead of pulling each other.
Page 5	May 5 is Children's Day by presidential proclamation for the Republic of South Korea. The entire city of Seoul celebrates with parades and activities of many kinds. Schools have a half-day of programs, pageants, martial arts demonstrations, and athletic relays.	Children's Day is celebrated in the homes on May 5 and in the churches and community on the weekend closest to May 5.
Page 7	Swinging, which began during the Yi Dynasty, is a favorite sport in Korea. In the parks, varied heights of poles are provided for young people of various ages. On some of the swings, children	In America, swings are decorated with bright-colored crepe paper streamers on the seats.

BACKGROUND (cont.)

	Traditional	Modification
	can go as high as 30 feet into the air. These swings are decorated with flowers, bright paper, and cloth streamers. During the springtime on Dano Day, young girls participate in swing festivals.	
	In the rural areas, ropes for swings are tied to the highest branches of trees for Children's Day. A *jong* or bell is suspended from a bar between the poles, and children who can kick the bell win a prize.	Some churches and community centers suspend a *jong* or bell from the nearest building. Children who can kick the bell are awarded prizes.
Page 9	The arts are highly encouraged. Children learn calligraphy and fine brush painting. The painting contest is called *kurim kurigi*. Prizes of *norigae*, or ornaments for girls, and kites and games for boys are usually given.	The same contests are held in America. Children are given a choice of themes to paint: buildings, landscapes, or flowers, or they may do calligraphy. Artists or teachers are the judges. A favorite contest in America is essay writing, usually on a

BACKGROUND (cont.)

	Traditional	Modification
	However, prizes in all events vary. In some cases, a new painting set may be presented. Children are given the opportunity to choose from various categories: books, games, toys, and pen-and-pencil sets.	vituous, moral, or patriotic theme.
Page 11	There are variations of Korean plays, with the universal themes of the good over the bad, the kind over the wicked, and the beautiful over the ugly. Some professional actors as well as puppeteers, perform to entertain the children.	In the United States, where Cinderella is a favorite, participation in a play is generally popular.
Page 13	The theme of the prince is a favored one in Korea. Children of today have not been under the monarchy, and to recall its romantic aspects is delightful for most of them.	The make-believe world of prince and princess and of the good Cinderella's winning the affection of the prince, is a favorite in the United States. Snow White, Sleeping Beauty,

BACKGROUND (cont.)

	Traditional	Modification
	The person portraying the Korean prince usually gives a performance, reciting a poem or a speech on virtue, good character, or obedience after the play.	and other similar plays and stories are also popular.
Page 15	Parents all participate, making foods for the Children's Day festival. In the homes, mothers make all the favorite foods of their children. *Ttok*, or rice cakes of various shapes and kinds, are made by cake shops and factories and given to the children as favors during the festivities.	Many Korean American children have been exposed to American foods but still enjoy traditional Korean foods. However, many have adopted the American mode of eating hamburgers and hot dogs and drinking soft drinks.
Page 17	The city park in Seoul has many concessions. Mung bean and *kimchee* patties, *pulgogi* on sticks, *yut* candy, *jun* of all kinds, and all the favorite *kimchee* dishes are provided.	Parents make foods at home and bring them to the churches and community buildings or barbecue at the centers. The food is served to children buffet style for convenience.

BACKGROUND (cont.)

	Traditional	Modification
	NOTE: Many exhibitions, such as wrestling, martial arts, and circle dances, are held at this time.	Exhibitions of *taekwondo*, or martial arts of Korea, Judo, and other forms of martial arts are held.
Page 19	Merchants open their doors, with gifts and favors for children. They sponsor music, essay, and painting contests.	Community groups and merchants present monetary donations to organizations holding Children's Day festivals. Many Korean American Children have been taught to play the *kayageum*, the ancient stringed instrument, as well as the *piri*, or flute, and can play solo parts. There are groups of children who have been taught the Korean classical and folk dances, such as the *Jango* Drum Dance, the Monk Dance, and the fan dances.
	A stadium is open for festivities. A children's marching band, with performers from all the schools, marches down the main street and performs at the stadium. In the morning the teachers are provided with gifts of books, pencils, tablets, and painting sets to distribute to their students. Schools are dismissed at noon. Musical events are held all day long. During the first six years of primary school, children learn	

KOREAN NEW YEAR

TEACHER'S RESOURCE GUIDE FOR POSTER

K.E.Y.S. PROJECT

(KNOWLEDGE OF ENGLISH YIELDS SUCCESS)
LOS ANGELES CITY SCHOOLS

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ACKNOWLEDGMENTS

This publication has been developed with Federal Funds under Title III of the Elementary and Secondary Education Act of 1965.

The text was written by Mary Lee Shon with the assistance and approval of the Korean Planning Committee, K.E.Y.S. Project.

The poster was illustrated by Eddie Costales. The Korean Planning Committee selected the topic to be illustrated and approved the completed work.

The manuscript was typed and prepared for printing by Rose Marie Garcia

JANET IWASAKI
Coordinator
K.E.Y.S. Project

ROBERT R. RANGEL
Director
Bilingual-Bicultural/ESL Programs

APPROVED:

IRENE Y. CURTIS
Administrative Coordinator
Special Instructional Programs Branch

HARRY HANDLER
Associate Superintendent
Instruction

KOREAN NEW YEAR

Teacher's Resource Guide for Poster

INTRODUCTION

The Koreans, like most Eastern peoples, pay great attention to what is described as "the fiery cycles of the sun and the lyrical tides of the moon." Many of their customs and doings are governed by the moon. Farmers continue to plan their work according to the changes of the moon, although the governments use the Gregorian calendar, as in the West. In the same way, peoples of the towns and cities, who have been quick to learn the ways of the Western world, still keep festivals and holidays in the old manner, according to the phases of the moon. The New Year in Korea is a season and is celebrated from the first day of the first month of the lunar calendar, which falls sometime between January 15 to February 21 on the Gregorian calendar, to the 15th day of the first month. New Year's Day, also known as the Day of the First Moon, is the base or the foundation day for the entire year. Therefore, it is the most important festival day of the year.

BACKGROUND

Traditional	Modification
On New Year's Eve, there is a great deal of preparation as the women of the homes prepare the ingredients for traditional New Year foods.	Many of the traditional foods are still prepared and served as in Korea to assure good luck for the family.
Blasts of the cannon or gongs announce the last moment of the year.	Some families who follow the traditions shoot off firecrackers.

BACKGROUND (cont.)

Traditional	Modification
Lanterns are lit in the doorways of homes for good luck.	Christmas lights are left on all night for good luck in the new year .
Traditional celebration according to the lunar calendar is preferred by most people.	In America, both the Gregorian and lunar New Years are observed.

SEBAE

On New Year's morning children wear their most colorful clothing and perform their traditional *sebae*, or formal greetings, first to their grandparents, then their parents, and then to uncles and aunts who live in the home. *Sebae* consists of kneeling on the floor, bowing, and repeating New Year greeting phrases. In return, the children are given money or other gifts. Later in the day, they will visit and perform *sebae* to the friends of their parents.	Some families still adhere to the formal *sebae*, while others will bow from the waist and speak their greetings.

BACKGROUND (cont.)

Traditional	Modification
Sometime during the New Year season, the gravesites are visited and respects are paid to the ancestors.	Prayers for the New Year are repeated and flowers are placed on the graves.

CLOTHING

Traditional dress of the finest silks and brocades is worn: the girls wear *chogori*, or blouse, and *chima*, or skirt (as illustrated on the poster). The traditional Korean dress was established during the Mongol Empire (circa 936 A.D.). Ties on the *chogori* are made with the bow toward the left, pointing toward the heart.	Children will wear either Korean clothes or new Western clothes. The wearing of new garments symbolizes a fresh beginning.

The hair of the girls is braided. Hairdressing is considered the most important part of the make-up. The *tung gi*, or ribbon made of cloth, usually three feet long, is attached to the unmarried

BACKGROUND (cont.)

Traditional	Modification
girls' pigtails. The strip of cloth, usually of a dark color, is decorated with various designs and characters symbolizing blessings, long life, many sons, riches, and prosperity. These are stamped in gold, silver, jade, or other metals, in various combinations.	

NORIGAE OR ORNAMENTS

Women and girls wear an ornament with the *chogori*. As amber began to be used for articles of furniture and home decorating, *norigae* or ornaments were made of cloisonne bells that tinkled, or of brilliant green jade or other precious stones. (See illustration on poster--the girl jumping.)	Women and girls carry on this tradition when wearing traditional Korean clothing.

BACKGROUND (cont.)

Traditional

The boys' traditional clothes are the *paji*, or loose pants. with the outside seam folded towarded the front and tied at the ankle with a *dan yim*, or garter. (See illustration on poster.)

Modification

FOODS

The following are served: *ttok kuk*, a soup consisting of one type of rice cake and a succulent tasting broth, into which are dropped raw eggs and finely chopped green onions; *yak sik*, or brown rice cake, *gyung dan*, or sesame rice cake; and *cho raan*, or date balls. The *mandoo*, a dish similar to Chinese *won ton* may be served with *ttok kuk*. *Jun*, served on or during the New Year Season, is made on bamboo skewers and consists of vegetables and

Many families serve some of these dishes as well as other family favorites.

BACKGROUND (cont.)

Traditional	Modification
strips of beef dipped in flour and egg and fried.	

VISITATION

When a visitor goes to a home on New Year's Day, food or drink is brought as a gift for mutual good luck.	Many families carry on this tradition.

KITE FLYING

While the elders are talking and visiting in the homes, the boys go out to fly kites, a sport that originated during the battle of Cheju Island (1380 A.D.). (See illustration on poster.) The Korean kite, or *yun*, is made of bamboo and paper. Sometimes the kite is colored red and blue, and the picture of a tiger, dragon, or tortoise is drawn upon the kite. The kite illustrated on the poster has the *tae kook* colored red on top and blue on the bottom. The *tae kook* is also the center of the Korean	Traditional kite flying for the New Year Season is not practiced.

BACKGROUND (cont.)

Traditional	Modification
flag. The red portion of the symbol signifies the female, the sun, and dignity. The blue portion signifies the male and hope.	
A long string is attached to the kite and is manipulated to make it do many tricks, like those a stunt pilot does in an airplane. The string sometimes has ceramic filings glued to it; these strengthen it and make it sharp enough to cut others. In kite-fighting contests, each contestant tries to cut the string of the opponent by manipulating his own kite string.	Kite-fighting is not practiced in this country.
The kite string roller is usually made of bamboo and is known as the *ul leh*. (See illustration on poster.)	

BACKGROUND (cont.)

Traditional	Modification
It is a traditional custom that the children let loose their kites on the fifteenth day of the first moon, with the names of evil things and diseases written on them. It was generally believed that these evils and diseases would be made to vanish in this way.	

NUL TI OR SEE SAW

Nul ti is a pastime for girls and young ladies during the New Year holidays. It originated in 936 A.D., when girls were not allowed out of their courtyards. (See illustration on poster.)	*Nul ti* or see saw is not practiced in this country.

YUT GAME

The *Yut* Game is also played.	*Yut* is played with several variations.

BACKGROUND (cont.)

Traditional	Modification

SONGDO OR PINE BRANCH

The *Songdo*, or pine branch, is a symbol of long life portrayed in paintings and etching. Korea is a land of pines. (See illustration on poster.) In the days of the Koryo Dynasty (919-1392 A.D.), the pine branch was the national emblem. During the New Year, the young branches or the leaves of the pine tree are used to give a delightful flavor to the *ttok*, or rice cake.	Many families decorate their homes with pine branches during the New Year Season.

WELCOME MOON

On the fifteenth day of the first month, torches are carried. When the full moon rises, the torches are blown out; this signifies good fortune and fulfillment of wishes. Crossing a bridge	Some families step outside to make wishes on the full moon.

BACKGROUND (cont.)

Traditional	Modification
on the night of the full moon is considered lucky. It is also thought to stimulate a person's legs to new life. (The words for leg and bridge are the same--*ta ri*.)	

SUGGESTED ACTIVITIES

- Visit local community centers or churches where New Year celebrations may be held.
- Visit ethnic stores where New Year foods and articles are featured.
- Encourage children to share ethnic New Year articles in the classroom.
- Compare and contrast New Year observances, e.g., Chinese, Japanese and New Year in the United States.
- Refer to *Chima & Chogori* (Skirt & Blouse), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Chogori* (Shirt), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Paji* (Trousers), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Seul* (New Year Song), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Yak Sik* (Sweet Rice Cake), Korean Cultural Lesson, KEYS Project. 1975.
- Refer to *Gyung Dan* (Sesame Rice Cake), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Cho Raan* (Date Balls), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Norigae* (Ornament), Korean Cultural Lesson, KEYS Project, 1976.
- Refer to Lantern, Multicultural Lesson, KEYS Project, 1977.
- Refer to Kite, Multicultural Lesson, KEYS Project, 1977.

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KOREAN THANKSGIVING
CHUSONGNAL

TEACHER'S RESOURCE GUIDE FOR BOOKLET

K.E.Y.S. PROJECT

(KNOWLEDGE OF ENGLISH YIELDS SUCCESS)
LOS ANGELES CITY SCHOOLS

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ACKNOWLEDGMENTS

A portion of this publication has been produced with federal funds under Title III of the Elementary and Secondary Education Act of 1965 and with District funds.

The text was prepared by Mary Lee Shon and was approved by the Korean Planning Committee, K.E.Y.S. Project.

The Manuscript was typed and prepared for printing by Arlene J. Parker.

JANET M. IWASAKI
Coordinator
K.E.Y.S. Project

APPROVED:

ROBERT R. RANGEL
Director
Bilingual-Bicultural/ESL Programs

HARRY H. HANDLER
Associate Superintendent
Instruction

CHUSONGNAL
Teacher's Resource Guide for Booklet

PURPOSE

- *Chusongnal*, or Korean Thanksgiving, has been developed to relate the observation of this cultural day to the traditions that are still prevalent both in Korea and America.
- It is also an attempt to show a picture of family life. Some mores have not changed and are followed to the letter, while others have been modified for convenience.

USE OF KOREAN LANGUAGE

- Romanization of the Korean language has been included to relate to the bilingual tape of the book.
- The Korean characters are the *Hangul*, the simplified, phonetic form of Korean writing.

HOW TO USE THE BOOK

- *Chusongnal* can be read to the children in preparation for the celebration of Korean Thanksgiving Day.
- The bilingual taped version may be used
  . by the teacher as a group listening activity
  . by the children individually or in small groups at the listening center as an independent activity.
- *Chusongnal* can be read in English to the children.
- It can be used to discuss similarities and differences among families and their contributions to the ways of life.
- The teacher can tell the story, using the illustrations in the book.

HOW TO USE THE BOOK (cont.)

- A bilingual education aide can read the *Hangul* to the non-English speaking students.
- Older children can read the story to themselves or to younger children.
- Children can retell the story, using the illustrations.
- Children who can read *Hangul* may be asked to read to others.
- Children who can write *Hangul* may be asked to teach the others how to write.
- The booklet may be borrowed by parents to reinforce or add to the story for the child.
- The booklet can be used as part of a multicultural lesson.

BACKGROUND

Chusongnal literally means autumn night and is identified with the "August Moon Festival" because the moon on the fifteenth day of the eighth moon is the fullest moon of the year. The eighth month is the month of harvest and thanksgiving. When the harvest is completed, families offer food to the ancestors in a *tshare*, or memorial offering. After the service, families visit the cemetery. The origin of *chusongnal* was rural, but today it is a cultural festival.

	Traditional	Modification
Cover	The cover depicts girls dancing the *Kang Gang Suwolle* dance, which dates back 300 years. Koreans were then at war during the days of Yi Soon Shin, the admiral who invented the tortoise boat (an ironclad submarine). The girls and women climbed the mountains, sang, and danced to encourage the men fighting in battle. After the battle was won, the dance became a symbol of thanksgiving and joy.	Both boys and girls participate in this dance.

BACKGROUND (cont.)

	Traditional	Modification
	The Korean is the *Hangul*. It was developed about 1446, under the reign of King Sejong, to educate the masses and unify the people with a common phonetic writing system. *Hangul* is traditionally written from top to bottom and from right to left. *Chusong* (추석) means thanksgiving, and *nal* (날) means day.	*Chusongnal* here is written in *Hangul* from left to right to correspond with the English. Recently, some Korean publications have adopted left to right progression.
Page 4	Koreans use the polite form when writing. The *Hangul* follows this customary style throughout the book.	
	Traditional	Modification
Page 5	Kyung Hee's name is a popular one for a girl. *Kyung* means gem, or precious jewel; *Hee* means happiness. Kyung Hee is wearing a *sak tong chogori*, or traditional blouse, which has striped sleeves of many colors. The	A Korean American girl usually has a Korean and an American name. Some people in the United States wear both Korean and western clothing, e.g., Korean skirts and blouses with American types of shoes and sandals. Korean American

BACKGROUND (cont.)

Traditional	Modification
chima, or skirt, is embroidered with chrysanthemums, a sign of everlasting good luck and purity. Her *shyn*, or shoes, are of rubber, with pointed, turned-up toes. A *norigae*, or ornament worn on special occasions, hangs from her blouse. It is made from a semi-precious stone. The *korum*, or tie, is tied over the heart.	children usually wear Korean clothing for special occasions.
The *kyung dai*, or dressing table and mirror, were introduced circa 1392. It is made of lacquered wood, with copper handles and copper Chinese lettering, meaning double happiness. The drawers are for combs, jewelry, and trinkets. The Korean *pyung poong*, of folding screen, is made of silk, hand embroidered with brilliant chrysanthemums and azaleas.	Most Korean American homes have some type of Korean art. Some Korean immigrant families have folding screens and beautifully embroidered, thickly filled comforters that can be used for sleeping on the floor.

BACKGROUND (cont.)

	Traditional	Modification
Page 7	Grandmother and Mother are sitting on *pahngsuk*, or cushions, on the *ondol*, which is a floor with a central heating system beneath it. It was introduced from China about 600 A.D. and was further developed and modified to meet the needs of Korean people. It has been widely used since around 1625.	Most American homes do not have *ondol* floors. Some Koreans still prefer to sit on floors on *pahngsuk*, or cushions. Some living rooms or family rooms are furnished in Korean style.
	The women are making *song pyon*, or rice cakes, on a carved, lacquered table. The rice cakes are first rolled into round balls. Then they are filled with sesame seeds, sweetened mashed red beans, chestnuts, dates, raisins, pinenuts, or meat and vegetables and steamed. They are shaped into a shape of a half moon or a seashell and steamed with pine leaves for fragrance.	Traditionally oriented Korean families still prefer homemade *ttok*, or rice cakes. With rapid urbanization and acculturation, making these is becoming a lost art. Many confectioneries mass-produce these cakes for the convenience of the modern housewife. Providing rice cakes for the festival is still a responsibility of each housewife.

BACKGROUND (cont.)

Traditional	Modification
Other types of rice cakes are *sirruttok*, made with beans and crushed nuts on top, and the *gyung dan*. Usually men beat the rice into dough on a boulder with giant wooden hammers. The louder and busier the sound of the beating on the eve of the holiday, the more prosperous the house is judged to be.	
The baskets on the shelf are woven by hand from *wang kol cho*, a straw specially grown to make baskets or mats. The *chung ja gi*, or celadon vases, are valuable works of Korean art which were developed in the *Koryo* Dynasty (12th-13th Century). The formula for the glaze has been lost.	These artifacts appear in many Korean American homes.

BACKGROUND (cont.)

	Traditional	Modification
Page 9	Kyung Hee is placing a lacquered tray of *pae*, or Korean pears, on the table. The favorite flower arrangement of *kook hwa* (chrysanthemums) is on the table to the right. Directly in front of Kyung Hee is a dish of special holiday *kimchee*, consisting of pickles or relish garnished with pine nuts and chestnuts. Next to the *kimchee* is the *sinsollo*, a delicately prepared dish of vegetables, roots, and meat cooked right at the table from a brass pot with a pedestal. The charcoal is placed in the round tube on the bottom of the pot. Next to the *sinsollo* is a dish of *ttok kuk*, or rice cake soup, and a small bowl of specially spiced soy sauce. The dish on	Girls are taught to be helpful to their mothers at all times and will take their duties whenever they are not at home. They learn to cook rice and prepare a basic meal when they are 9 or 10. Food is prepared in the same way, with as many traditional dishes as possible.

BACKGROUND (cont.)

	Traditional	Modification
	a pedestal is filled with *song pyon* cakes. The tray at Kyung Hee's extreme left is filled with sweets of various types: *yak sik; gga yut*, or sesame barley taffy; *bahm*, or honeyed chestnuts; *da choo*, or dates; and dried *gahm*, or persimmons.	
Page 11	Children are taught filial piety at an early age. On every traditional holiday they must pay traditional *chul*, bowing to their grandparents and parents. They are given blessing; children must bow first then the grandchildren. The lacquered small box in front of Grandfather is a *dahm be kwak*, or tobacco box.	Every day children greet their elders formally saying, "Did you sleep well?" They are taught that respect must be paid if they are to be honored later in life themselves. Bowing has been a standard greeting since olden days and is still prevalent. Its observance is a measure of a child's upbringing. Many people shake hands and bow, using a combination of Western, and Eastern customs.
	The *ahn suk*, a square, decorated cushion at Grandfather's	

BACKGROUND (cont.)

	Traditional	Modification
	elbow, is his arm rest. *Tschare*, a ceremony for the ancestors, is held before anyone eats. The ancestors are presented with five kinds of harvest fruits; *song pyon* or Thanksgiving rice cake; *na mool*, or salad; *poo ko*, or dried fish; and *yo-k ju*, or wine.	
Page 13	This is a semitraditional table setting. When guests are entertained, children do not sit with the adults. Table manners are strictly observed. The eldest person at the table picks up the chopsticks first. Children are the last to begin; elders must give them permission to eat. Traditional chopsticks and spoons are made of silver, with delicately engraved handles. Food containers are made of shiny brass	Families attempt to have traditional table settings on festive occasions. However, buffet-style serving is popular with large groups of guests. Use of silver chopsticks is prevalent for very special occasions; otherwise, wooden and plastic ones are used for convenience.

BACKGORUND (cont.)

Traditional	Modification
but chinaware is used for everyday use. The family sit on the *pahngsuk* cushions on the floor. Korean tables are low to accommodate this custom and tradition.	
Everyone must be properly dressed. Idle conversation used not to be permitted, but there has been some modification of this rule.	Traditional table manners are still observed; children usually wait to be acknowledged by their parents. However, as urbanization and Western ways become dominant, children eat at various times.
There is a great variety of foods at all festive tables. Special and rare vegetables, edible roots, ferns, and leaves are prepared in many tasteful ways. There are several meat dishes, including fried, skewered beef and vegetables and chicken, pork, and fish. Each is flavored in a differ-	Preparation of special festive foods has been carried on since the days of the first immigrant groups. Koreans have believed that careful preparation of food is indicative of a person's character and station; therefore, careful supervision is given at all times. These same dishes have been carried on for four generations.

BACKGROUND (cont.)

Traditional	Modification
ent way. Various types of *ttok* and harvest fruits and vegetables are prepared in special ways. The five colors of fruit are used at this occasion (dates, apples, chestnuts, pears, and persimmons.	
Mandoo is a variety of Chinese *Won Ton* that originated in Peking. It was introduced by way of Manchuria to the *Kaesong* area of Northern Korea during the *Koryo* Dynasty. Because of the many expensive ingredients and the time involved in preparation, only the elite could afford this dish. As many as 10 ingredients are included, and each must be prepared in a different fashion before putting them together in a paste to fill the flour covering.	*Mandoo* has now been modified with fewer ingredients. However, there still are families who will spend two and three days in preparation of *mandoo*. This dish is used at all holidays in America.

BACKGROUND (cont.)

	Traditional	Modification
	Pulgogi consists of thin strips of beef marinated in soy sauce, sesame seeds, garlic, and other spices and barbecued over a brazier at the table.	*Pulgogi* is popular in every home. It is readily available at all ethnic restaurants and is becoming a favorite dish in many other communities.
	Kimchee, a pickled dish of cabbage, or cucumber with radishes, hot peppers, garlic, and ginger is served at all ordinary meals and parties. For *Chusongnal*, a very finely prepared *kimchee* is served. It is traditionally almost devoid of red pepper.	
Page 15	Grandfather is wearing a "*got*," or hat made of horsehair, formerly worn only by the upper classes. In recent generations the hat has lost its significance as a badge of rank, but it retains its	Older men wear the traditional clothing on special occasions; the *paji*, or Korean traditional pants and *chogori*, Korean traditional shirt, are worn by those who stay home. However, they have accepted American men's business clothing.

BACKGROUND (cont.)

Traditional	Modification
significance as a symbol of aged dignity. Grandfather also wears a *hot doo-roo magi*, or men's overcoat made of brocaded silk. The women have already prepared the alter with food from the harvest products. The eldest son is offering wine at the *chesok*, or altar.	
The day before Thanksgiving, the grass around each grave-site is cut and made ready for the ceremonies. On *Chusongnal*, gravesites are always visited to share the year's blessings with the ancestors. Favorite foods from the harvest are pre-pared and placed on the altar in a complete table setting, as they are for living people. Some families visit the grave-sites to be blessed before	Gravesites are visited; flowers are placed on them in lieu of food.

BACKGROUND (cont.)

	Traditional	Modification
	eating their first meal of the holiday. It is believed that the food is blessed by those who have departed, whose spirits are believed to be ever present.	
Page 17	In rural areas throughout Korea, farmers particularly enjoy *Chusongnal* because it is a time for resting after half a year of hard work in the rice fields. City people will go to their relatives' home in the country to participate. Gifts of food, including meats, fish, and fruits, and drinks are exchanged. There is a holiday atmosphere and the spirit is similar to that of Christmas giving.	Today, some of the larger Korean communities continue the tradition by planning festivities to coincide with *Chusongnal*.
	The *Nongak*, or farmers' band originated during ancient	Some families sing traditional folk songs or have parties where

BACKGROUND (cont.)

Traditional	Modification
times. The band plays all day long and goes from village to village celebrating, playing, dancing, and sharing food and drink. The leader in the picture is playing the *changoo*, or hourglass drum. The others are playing a *pook*, or hand drum, and a *kwaeng ga ri*, a metal instrument similar to the cymbal.	someone may play these instruments. There are *Nongak* groups who perform dances for various occasions.

The dancers wear the *sang mo*, the long ribbon attached to the tops of their hats. The twirling of the ribbon is an art and takes much practice. The neck movement is similar to that in the snake dance of India.

These bands encourage and entertain the toiling men who bend over the rice plants at both

BACKGROUND (cont.)

	Traditional	Modification
	the spring planting and the autumn harvest.	
Page 19	The family is watching the full moon. Lunar cycles are reverently observed by Korean people. Some Korean families believe that their daily lives are governed by these cycles. They are consulted for marriages and for impending childbirth. Koreans also plant their crops according to the cycle of the moon.	Some older men who are versed in the old faith and culture are visited by families to have their fortunes told for the New Year. These men use the ancient lunar calendar and book.
Page 21	*Kang Gang Suwolle* is the traditional dance used to culminate *Chusongnal*. After all the activities of the day, the elders watch while the children dance and sing. Young girls dance to the moon for good luck and, if of marriageable age, for good partners in marriage. After	During community festivals, this dance is performed by girls and boys. Cultural activities are prevalent in churches and social centers.

BACKGROUND (cont.)

Traditional	Modification
the girls have danced, men and women will join the dance.	
The traditional dance of *Kang Gang Suvolle* is performed as close to the day of the full moon as possible.	

SUGGESTED ACTIVITIES

- Refer to *Song Pyon* (Thanksgiving Rice Cake), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Kim Chee* (Pickled Vegetables), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Kang Gang Suwolle* Dance, Korean Cultural Lesson, KEYS Project 1975.
- Children may compare the similarities of folk dances of the world, i.e., Farmer in the Dell and La Raspa to *Kang Gang Suwolle*.
- Refer to *Chogori* (Shirt), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Chima* (Skirt), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to *Paji* (Pants), Korean Cultural Lesson, KEYS Project, 1975.
- Refer to Multicultural Lesson, Chopsticks, KEYS Project, 1974, to expand the concept of the family eating together.
- If possible, have examples of Korean clothing in the room and have children discuss different clothing.
- Have a display of several family groups. Children can tell the similarities and differences in home life styles.
- Ask Korean children who know *Hangul* to write the names of all the children in the class in *Hangul*.
- Display pictures of harvest and have children research what harvest means.
- Have children discuss why farmers are important.
- Have children research celebrations of various Thanksgiving, i.e., Filipino Harvest, Korean *Chusongnal* and American Thanksgiving.
- Children may make their own illustrations about the story as a follow-up activity.
- Encourage children to share their Korean artifacts in the classroom.
- Make arrangements for children to participate in the cultural activities of the local Korean community, i.e., Korean parade and New Year's celebration.

REFERENCES FOR CHUSONGNAL

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Yang, Seung Mak. Social Customs In Korea. Seoul: Songmook-Kak Publishing Co., 1969.

KOREAN CULTURAL LESSON

ACTIVITY

CHIMA (WRAPAROUND SKIRT)
CHOGORI (BLOUSE)

CONCEPTS AND/OR SKILLS

Top	Round	Bow	Accordion Pleat
Bottom	Inches	Pattern	Cut
Rectangle	Strips	Trace	

MATERIALS

Patterns dittoed on lightweight paper
Glue
Cellophane tape
2 1/8-inch strips of paper 2 inches long

PROCEDURE

CHIMA

1. Cut out pattern.
2. Beginning on one side, accordion pleat the entire paper, making 1/4-inch pleats.
3. Hold onto the top part of the pleated skirt and spread the remainder out to form a skirt.
4. Secure the top in position with cellophane tape.

CHOGORI

1. Cut out pattern.
2. Cut and fold according to the instructions on the pattern.
3. Cut a small bow and glue it onto the left side of the blouse.
4. Cut two more 1/8-inch strips and glue them underneath the bow for a ribbon effect.
5. Insert the *chima* inside the *chogori* at the bottom of the "v" neck portion of the blouse. Glue into place.

SUGGESTED ACTIVITIES

Make patterns on cardboard for tracing.

Refer to Korean New Year Teacher's Resource Guide for Poster, KEYS Project, 1975.

Refer to Korean New Year poster, KEYS Project, 1974.

ADDITIONAL INFORMATION

Chogori is a Korean term used for the female blouse as well as the male shirt. The female *chogori* is very short and is worn to cover the upper part of the *chima*. It is tied on the right side with the ribbon bow hanging from the left side. A *norigae* (brooch) may be worn in place of the bow. (Refer to Korean Cultural Lesson *Norigae* (Brooch), KEYS Project, 1976).

The *chima* is usually made by sewing together three widths of material and wrapped tightly around the chest. It is usually worn ankle length.

REFERENCE

Yang, S. M. Social Customs in Korea. Seoul, Korea: Songmoon Kak Publishing Co., 1969.

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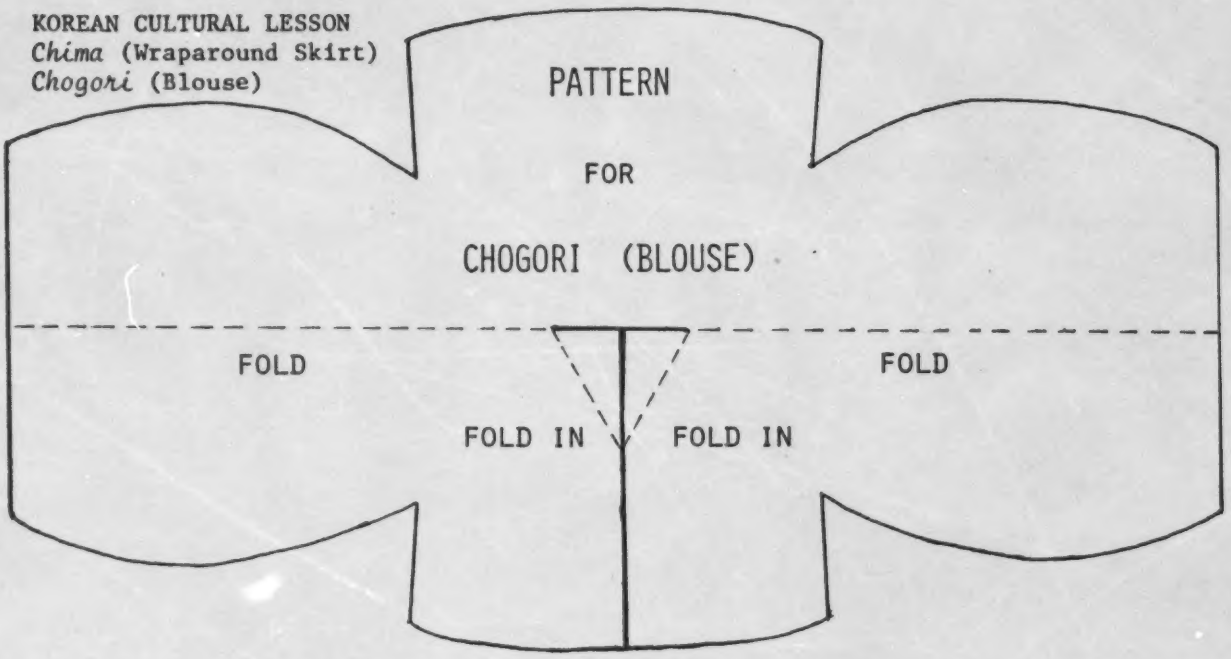
KEY Project, ESEA, Title III

KOREAN CULTURAL LESSON
Chima (Wraparound Skirt)
Chogori (Blouse)

PATTERN

FOR

CHOGORI (BLOUSE)



CUT ON LINE

TOP

PATTERN

FOR

CHIMA (SKIRT)

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KEYS Project, ESEA, Title III

CUT

BOTTOM

CUT

KOREAN CULTURAL LESSON

ACTIVITY *CHOGORI* (SHIRT)

CONCEPTS AND/OR SKILLS

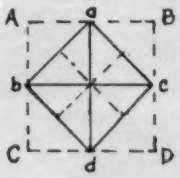
Fold	Turn over
Diagonally	Square
Corner	Triangle
Center	Rectangle
Half	Open

MATERIALS Lightweight colored paper cut into 8 1/2-inch squares
Cellophane tape

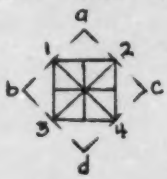
PROCEDURE

1. Fold paper diagonally in both directions to form triangles.

2. Unfold. Fold each corner to the center.



3. Turn paper over. Fold each corner to the center once more.



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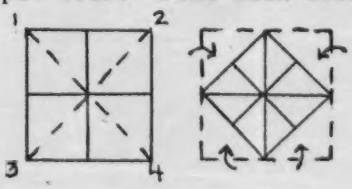
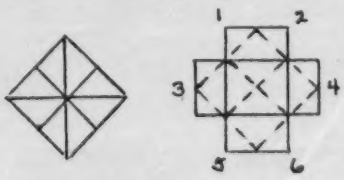


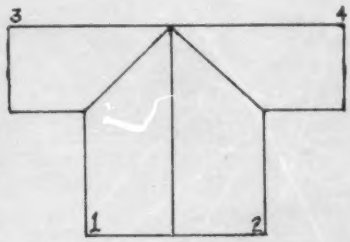
5. Turn paper over. Open all four ends into small rectangles.



KOREAN CULTURAL LESSON
Chogori (Shirt)

PROCEDURE (CONT.)

6. Fold in half. Tape to secure the jacket.



SUGGESTED ACTIVITIES

Refer to Korean New Year poster, KEYS Project, 1974.

Refer to Korean New Year Teacher's Resource Guide for Poster, KEYS Project, 1975.

ADDITIONAL INFORMATION

Chogori is a Korean term used for the male shirt as well as the female blouse. The male *chogori* has wide sleeves and is hip length. The right side is tucked under the left side, then tied. The front is tied with a ribbon into a half bow. The half bow is placed on the left side and the straight ribbon on the right, making sure that the ends are even.

A *jokki* (vest) is sometimes worn over the *chogori*.

REFERENCE

Yang, S. M. Social Customs in Korea. Seoul, Korea: Songmoon Kak Pubishing Co., 1969.

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KOREAN CULTURAL LESSON

ACTIVITY

CHO RAAN (DATE BALLS)

CONCEPTS AND/OR SKILLS

Mix	Roll
Chop	Press
Shape	Shake
Sprinkle	Ball
Measurement	Diameter

MATERIALS

(Tasting experience for 30 students)
30 soft dates
4 Tablespoons sugar
2 Teaspoons cinnamon > mix
6 Tablespoons finely chopped pine nuts
Plastic knives
Cutting boards
Wax paper or small paper plates

PROCEDURE

1. Chop up dates into small pieces.
2. Sprinkle with sugar and cinnamon mixture.
3. Press date pieces together into one inch balls.
4. Roll in finely chopped pine nuts.

SUGGESTED ACTIVITY

Walnuts can be used as an alternative to pine nuts.

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KOREAN CULTURAL LESSON

ACTIVITY

CHUMONI (POUCH)

CONCEPTS AND/OR SKILLS

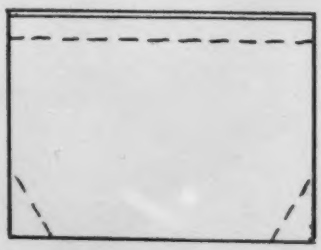
Pouch	Fold	Cut
Drawstring	Stitch	Paste
Colors	Trim	Decorate
Measurement		

MATERIALS

Muslin or old sheet cut into 8-inch squares
Tapestry needle
3 strands of yarn cut in 12-inch lengths for each pouch
(1 for stitching, 2 for drawstring)
Small pieces of felt
Glue
Scissors

PROCEDURE

1. Fold muslin in half.
2. Cut the two sides of the bottom, or folded edge, to form a rounded corner.
3. With the opening as the top, stitch together each side using one strand of yarn.
4. Trim muslin of loose thread.
5. Glue small pieces of felt for decoration. The decoration may look like flowers or leaves.
6. Using another length of yarn, make large stitches about 3/4-inch from the edge around the top of the pouch.
7. Using the remaining length of yarn, stitch as in Step 6, but going the opposite direction.
8. Tie the ends together into a knot and use as a drawstring.



ADDITIONAL INFORMATION

Boys and girls are given *chumoni* during all major holidays and birthdays. They are made of brilliantly colored brocade silk. The girls have more elaborately decorated ones and use them to carry money or small trinkets. The boys carry coins or small toys in their *chumoni*.

Women carry larger ones when they wear traditional clothing on holidays or for special occasions.

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KOREAN CULTURAL LESSON

ACTIVITY

GYUNG DAN (SESAME RICE CAKE)

CONCEPTS AND/OR SKILLS

Taste	Measurement
Texture	Mix
Smell	Round
Shape	Smooth

MATERIALS

(Tasting experience for 30 students)
3 cups sweet rice
3 cups water
1 teaspoon salt
1 cup sugar
1 cup toasted white sesame seeds
Electric rice cooker
Containers: plastic or margarine tubs to store sesame seeds and sugar
Wooden spoon, rice paddle, pestle, or mallet
Cupcake liners
Collander

PROCEDURE

1. Wash rice until rinse water is clear; drain well.
2. Add water and salt; let rice soak for one hour.
3. Cook rice in rice cooker (do not uncover for 5 to 10 minutes after cooker turns off, in order that rice may steam).
4. When rice is cooked, remove liner from the electrical unit.
5. While the rice is still hot, pound it with the mallet or pestle until smooth.
6. Mix sesame seeds and sugar.
7. Dip hands into water to which a little salt has been added.
8. Shape rice in small, round balls.
9. Roll rice balls in sesame seeds and sugar mixture.
10. Place in cupcake liners and serve while still soft. (If they are left for more than three or four hours, the rice balls will harden.)

SUGGESTED ACTIVITIES

If *gyung dan* hardens, it can be heated in the oven and served with honey.

Shape the pounded rice into squares and fill with nuts, dates, or sesame seeds.

ADDITIONAL INFORMATION

Gyung dan, also known as *chal duk*, is always served during the New Year's season or on other special occasions. The traditional procedure is to use refined rice cake flour. Commercially made *chal duk* is available all year around.

Koreans, like the Japanese, roll the rice cake in *kong ga roo* or *kinako* (soy bean flour).

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KOREAN CULTURAL LESSON

ACTIVITY *IN HYUNG* (DOLL)

CONCEPTS AND/OR SKILLS

Colors	Skirt	Cut	Head
Decorate	Blouse	Twist	Body
Shape	Shirt	Shape	Arms
Fold	Pants	Fold	Legs
		Overlap	Feet

MATERIALS

Construction paper, blue, red, pink, purple, and green
Chipboard, 3 x 6-inch strips (1 for each set of dolls)
Pipe cleaners, 12-inches long
Pipe cleaners, 4-inches long
Patterns

PROCEDURE

1. Trace and cut 2 shirts and 2 pants, for front and back, on blue construction paper.
2. Trace and cut 2 skirts, for front and back, on any color.
3. Trace and cut blouse pattern on 2 different colors.
4. Loop one 12-inch pipe cleaner in half and twist together to form the head, body, legs, and feet for the female doll.
5. For the male doll, repeat step 3 and twist one 4-inch pipe cleaner around the body 1/2-inch below head to form arms.
6. For the female doll, glue the front and back skirts to the lower part of the pipe cleaner doll.
7. Glue the 2 blouses together with the larger pieces as the inside.
8. Fold the blouse around the upper part of the doll, left over right, and glue.
9. Crush the tissue into the shape of a ball.
10. Loop the yarn in half.
11. Glue the tissue ball, representing a flower, to the yarn at the halfway point.
12. Glue flower and yarn, representing a tie, at the point where the blouse overlaps.
13. For the male doll, glue the front and back pants to the lower part of the pipe cleaner doll.
14. Glue the front and back shirt to the top part of the pipe cleaner doll.
15. The male doll stands on the right side of the female doll.
16. Staple feet of the dolls to the base.

KOREAN CULTURAL LESSON
In Hyung (Doll)

A tie and/or flower may be added to the lady's blouse at the place where the left and right sides of the blouse meet.

SUGGESTED ACTIVITIES

To make a boy or girl doll, a *chumoni* (pouch) may be added at the waist.

To make an elderly male doll, a black hat is added. His attire is white or beige. An elderly woman's outfit is made of light, subdued colors.

ADDITIONAL INFORMATION

The first recorded Korean doll was during the Silla Period, circa 668-935, when dolls of clay were made in the forms of supernatural beings.

The Korean doll developed into the present style due to the influence of Japan and the Western world. It became more decorative and colorful. There are display dolls, dressed in fine silks and jewels, as well as carved wooden ones which depict the occupations of the Korean people. Others are similar to the brightly colored and shellacked *kokeshi* dolls of Japan.

REFERENCE

Korea, 1945-1975. Seoul, Korea: Huck-Cho Mah, Publisher, 1975. Pp. 49-51.

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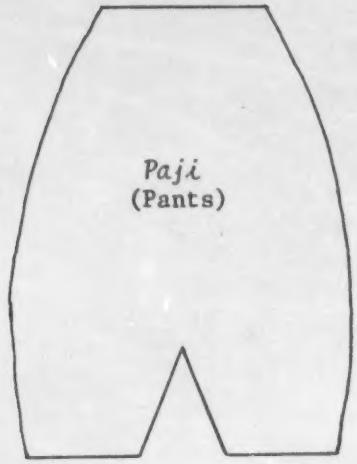
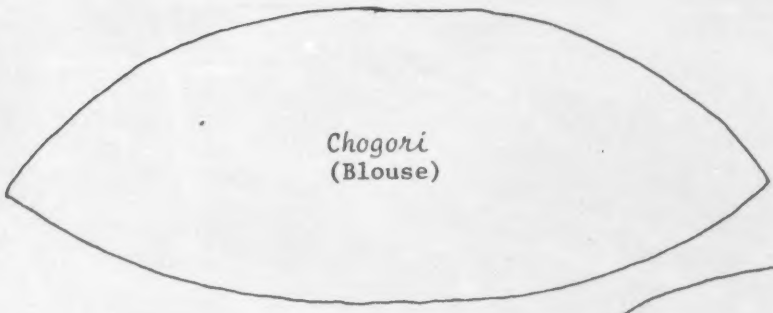
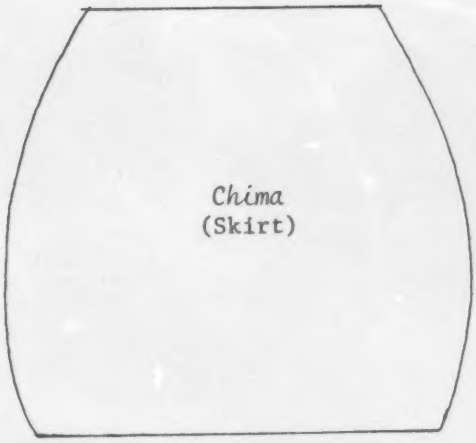
KOREAN CULTURAL LESSON
In Hyung (Doll)







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KOREAN CULTURAL LESSON

ACTIVITY

JANGO (HOURGLASS DRUM)

CONCEPTS AND/OR SKILLS

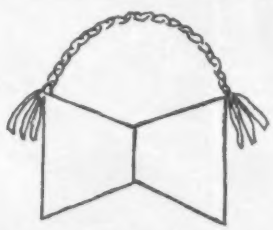
Drum	Tassels	Measurement
Rhythm	Colors	Length
Sound	Lid	Width

MATERIALS

2 one-pound margarine tubs (slanted sides) with lids
36-inch lengths of red, green, and yellow yarn
Crepe paper (green, red, yellow, and blue) cut into 1/2 x 12-inch strips; 2 of each color for one drum
Glue

PROCEDURE

1. Glue the bottoms of tubs together.
2. Punch one hole one-inch from the edge on each lid.
3. Braid three colors of yarn.
4. String the braided yarn through these holes, knot the yarn on the inside of the lids.
5. Place lids on the margarine tubs.
6. Make tassels on each end of the yarn with crepe paper.



SUGGESTED ACTIVITIES

A brad can be used in the bottom of the tubs to hold them together more securely.

A coffee can may be substituted for the margarine tubs with both ends cut out and covered with plastic covers.

Use *jango* to accompany *Kang Gang Suwolle* song and dance; refer to Korean Cultural Lesson Kang Gang Suwolle, KEYS Project, 1975.

ADDITIONAL INFORMATION

Jango, pronounced Chan-goo, music accompanies most of the children's rhythm dances and folk festivals. It can be played on both sides with drumsticks or on the left side with the hand and on the right side with drumstick.

REFERENCES

"Korean Folk Song," Exploring Music, Book 6. New York: Holt, Rinehart, Winston, 1966, p. 155.

Fingau, Alice (Trans.) "Hills of Arirang," Making Music Your Own, Book 6. Morris Town, New Jersey: Silver Burdette, 1971, p. 143.

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JINGLE BELLS (KOREAN)

Jingle bells, Jingle bells
Jingle all the way
Oh, what fun it is to ride
On a one-horse open sleigh.

Jong sori ul-lyō-ra
Jong sori ul-lyō
U-ri ssōlmae ppal-li dal-lyō
Jong sori ul-lyō ra.

Jong sori ul-lyō-ra
Jong sori ul-lyō
Ki ppūn norae burū myōn sō
Ppal-li dal-li-ja.

KOREAN CULTURAL LESSON

ACITIVITY *JOOL DANG GI* (TUG OF WAR)

CONCEPTS AND/OR SKILLS

Team play	Pull
Join hands	Grasp
Face each other	Hold

MATERIALS Chalk

AREA Outdoors

PLAYERS 5 - 6 on each team

RULES

1. Have children choose teams.
2. Draw a line about 3 feet long with chalk on playground.
3. Teams line up in single file and face each other.
4. The first players on each team step up to the line.
5. They join hands and hold tight. The other team members in line hold the waist of the player in front of them.
6. Someone counts to three. At the word three, each team tries to pull the other across the line.
7. The one pulled over the line is the loser. He/she then goes to the rear of the winner's line and becomes a member of that team.
8. The first players grasp hands again. The players behind them put their arms around the waist of the player in front. Then everyone pulls.

SUGGESTED ACTIVITY *Jool Dang Gi* can be played like Tug of War, using a rope.

ADDITIONAL INFORMATION *Jool Dang Gi* became popular during periods of Korean history when other nations conquered, waged war, and used Korea as a battleground. The children of Korea, like children everywhere, continued to play their games.

This game differs from Tug of War in that it tests the strength of the individual as well as the team.

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KOREAN CULTURAL LESSON

ACTIVITY *KANG GANG SUWOLLE* (THANKSGIVING DANCE)

CONCEPTS AND/OR SKILLS

Right	Together
Left	Skip
In	Circle
Out	Center

MATERIALS *Chusongnal* Cassette Tape, KEYS Project, 1975
Cassette Tape Recorder

BASIC STEPS Step, together
Skip

STARTING POSITION Circle(s) of 12 to 15 children holding hands, facing center

DANCE

Measures	Steps
Introduction	
1-4, right	Step, together, step, together, step, together, step, together
5-8, left	Step, together, step, together, step, together, step, together
9-12, in	Step, step, step, step
13-16, out	Step, step, step, step
17-20, right	Step, together, step, together, step, together, step, together
21-24, left	Step, together, step, together, step, together, step, together
25-28, in	Step, step, step, step
29-32, in	Step, step, step, step
33-36, right	Skip, skip, skip, skip
37-40, left	skip, skip, skip, skip

ADDITIONAL INFORMATION The *Kang Gang Suwolle* dance dates back to about the year 1450 when it was performed by girls as a symbol of thanksgiving and joy. Today it is danced by both boys and girls during the *Chusongnal* (Korean Thanksgiving).

The accompaniment on the *Chusongnal* tape KEYS Project, 1975 is the *kayageum* (12-stringed Korean harp).

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KOREAN CULTURAL LESSON

ACTIVITY

KIM CHEE (PICKLED VEGETABLES)

CONCEPTS AND/OR SKILLS

Measure	Mix	Sprinkle
Cut	Taste	Wash
Slice	Texture	Drain
Shred	Stir	Dissolve
Sliver		

MATERIALS

(Tasting experience for 30 students)
4 pickling cucumbers or 2 thin, long cucumbers
1 *daikon* (long white radish)
1 small head *nappa* (Chinese cabbage)
2 green onions
1 small piece of fresh ginger or 1 tablespoon powdered ginger
1 teaspoon paprika
1 tablespoon mild red crushed peppers or 1 red bell pepper, shredded
1 tablespoon powdered garlic
2 teaspoons sugar
1/2 cup salt
1 pint distilled water
4-quart bowl
Measuring cup
Colander
Large spoon
Tablespoon, teaspoon
3 quart jars or large sheet of heavy foil to cover bowl
Knife (serrated plastic)
Shredder

PROCEDURE

1. Thinly slice cucumber and *daikon*. Set aside in bowl.
2. Cut up *nappa* into 1-inch pieces. If cabbage is used, slice thinly as for coleslaw.
3. Place all the vegetables into the large bowl and sprinkle with the salt. Make sure all the vegetables are salted lightly. Set aside for 15 minutes or longer until vegetables are wilted.
4. Sliver ginger and green onions into thin strips about 1-inch long.
5. Mix sugar and water, stirring until sugar is dissolved.
6. After the vegetables have wilted, wash off the salt and drain well in the colander.
7. Place vegetables back into the bowl and add the paprika, pepper, ginger, powdered garlic, onions, and the sugared water.
8. Mix all ingredients thoroughly.
9. Leave in bowl covered with foil or fill the quart jars two-thirds full to allow for fermentation at least one day.

KOREAN CULTURAL LESSON
Kim Chee (Pickled Vegetables)

SUGGESTED ACTIVITY

Kim Chee can be served with boiled rice or with *nigiri*. Refer to Japanese Cultural Lesson Nigiri (Rice Balls), KEYS Project, 1975.

ADDITIONAL INFORMATION

Kim Chee is served at every meal.

In early winter or late fall, a large quantity of *kim chee* is prepared at each home to ensure a full supply throughout the winter. During the winter in Korea *kim chee* is buried in giant pots in the earth and taken out a little at a time for each meal. In America, many housewives have a separate refrigerator solely for the *kim chee* supply. Others depend on a weekly supply at the ethnic markets.

There are many varieties of *kim chee*. One kind contains so much red pepper that the vegetables look as red as the pepper itself, while another is almost devoid of the red pepper. During the summer months, cucumber *kim chee* is the favorite.

Different types of *kim chee* are thought to contain a large amount of Vitamin C and substantial amounts of protein, fats, carbohydrates, calcium, and Vitamin B.

Kim chee which has not been fermented can be eaten as soon as the ingredients are mixed together. This is called "quick *kim chee*" and has milder flavor.

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KOREAN CULTURAL LESSON

ACTIVITY *MU KUNG WHA* (ROSE OF SHARON CORSAGE)

CONCEPTS AND/OR SKILLS

Squares	Round	Stamen	Staple
Numbers	Flat	Gather	Fold
Measurement	Petal	Twist	Secure
Colors	Leaf	Arrange	Cup

MATERIALS

3-inch squares of pink, lavender, or white tissue papers (5 for each flower)
Yellow chenille rods cut in 2-inch lengths (1 for each stamen)
Green chenille rods (1 for each flower)
2-inch squares of green construction paper (2 leaves for each stem)
Stapler
Scissors

PROCEDURE

1. Round off squares of tissues (5 for each flower)

2. Gather the flat end of each petal and staple each one.
3. Arrange all the petals around the yellow chenille rod, leaving one inch above the base to form the stamen.
4. Staple petals and stamen together.
5. To hold the flower together, twist the green rod around the base of the flower and the yellow rod.
6. Fold two green construction squares and cut into leaf shape.

7. Pierce a hole into the stem end of the leaves.
8. Pull through the chenille rod and secure against base of the flower.
9. Curl the rod under the leaves to make the corsage.
10. Cup the petals toward the center.

KOREAN CULTURAL LESSON
Mu Kung Wha (Rose of Sharon Corsage)

SUGGESTED ACTIVITIES

Commercial leaves may be substituted in place of construction paper.

The inside base of each petal may be tinted with a deeper shade of watercolor or a felt marker.

ADDITIONAL INFORMATION

The *mu kung wha* (rose of sharon) is the national flower of Korea. It comes in hues of pink, violet, and white and has single or double petals. The leaves are small and notched.

Ladies wear traditional *chogori* (blouses) and *chima* (shirts) which are made in the various hues of this flower. Women and girls wear ceramic or plastic pins and brooches made in the form of the *mu kung wha*.

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NEW YEAR'S

설

SEUL

Korean children's song
English translation by Mary Shon and romanized by Julie Yue

Cr - ow Cr - ow, yes - ter - day was your New Year day
까 치 까 치 설 날 - 은 어 저 께 - 고 - 요
Kah chi Kah chi seul nahl eun eu jeu kei koh yoh
T o - day will be our New Ye - ar day.
우 리 우 리 설 날 은 오 늘 이 래 요
U ri u ri seul nahl eun oh neul ih rai yoh
I will tie a beau - ti - ful rib - bon o n m y hair
곱 고 고 운 댕 기 도 내 가 드 리 고
Gop go go eun daing ki do nai gah deu ri goh
I am al - so go - i n g to wear my brand n e w shoes.
새 로 사 온 신 발 도 내 가 신 어 요.
Sai ro sa hon shin bahl do nai gah s h i n eu yoh.

Los Angeles City Schools
KEYS Project, ESEA, Title III

KOREAN CULTURAL LESSON

ACTIVITY

NORIGAE (ORNAMENT)

CONCEPTS AND/OR SKILLS

String	Round
Tie	Triangle
Knot	Diamond
Decorate	Square
Tassel	Braid

MATERIALS

2 one-inch button molds (flat on one side) for each ornament
Paint (red, green, yellow, blue)
Glue
3 strands of string or yarn cut into 12-inch lengths for each ornament
Four 1/4-inch beads for each ornament
Safety pin

PROCEDURE

1. Glue the 3 strands of yarn onto the flat side on one of the button molds, leaving about five inches loose on both ends.
2. Glue the flat sides of the button molds together.
3. Braid the 3 strands at one end.
4. Insert a bead and tie a knot. Attach a safety pin behind the knot. (This is the top of the ornament.)
5. String 3 beads through the bottom three strands of yarn and knot.
6. Decorate the button mold on both sides with paint. Dry.

SUGGESTED ACTIVITY

A styrofoam ball, cut in half or into geometric shapes can be substituted for button molds.

ADDITIONAL INFORMATION

The *norigae* is made of semi-precious stones, cloisonne bells, and beads. Girls and women wear *norigae* with traditional Korean dress. Some wear them as ornaments on Western clothes. The most elaborate *norigae* are worn by wealthy women and those of high rank with their traditional costumes.

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KOREAN CULTURAL LESSON

ACTIVITY *PAJI* (TROUSERS)

CONCEPTS AND/OR SKILLS

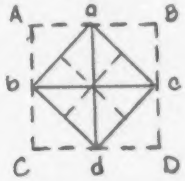
Fold	Turn over	Opposite	Forefinger
Diagonally	Square	Outwards	Thumb
Corner	Triangle	Upwards	Lift
Center	Rectangle	Push	Point
Half	Open	Pull	Crease

MATERIALS Lightweight colored paper cut into 8-1/2-inch squares
Cellophane tape

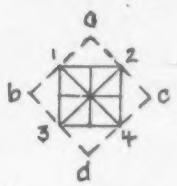
PROCEDURE

1. Fold paper diagonally in both directions to form triangles.

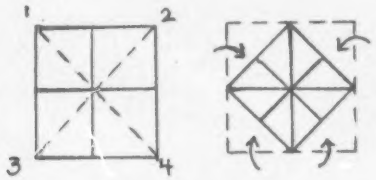
2. Unfold. Fold each corner to the center.



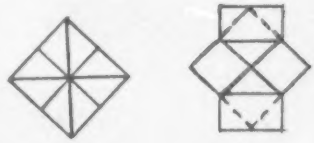
3. Turn paper over. Fold each corner to the center once more.



4. Turn paper over. Fold each corner to the center once more.



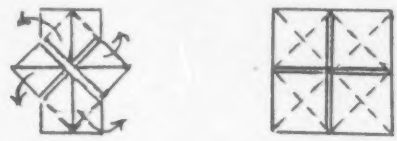
5. Turn paper over. Open the opposite ends into small rectangles.



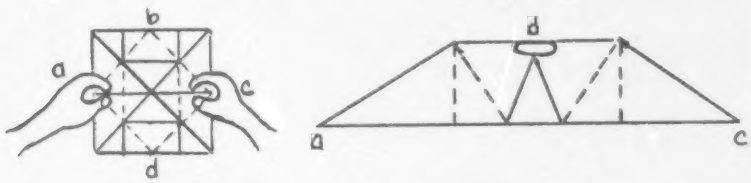
KOREAN CULTURAL LESSON
Paji (Trousers)

PROCEDURE (CONT.)

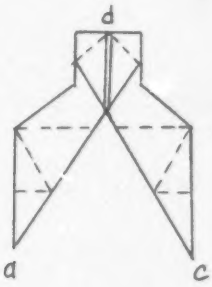
6. Turn paper over. Unfold the four corners.



7. Turn paper over. Fold "d" up to meet "b" and make a crease. Unfold. With forefingers and thumbs, lift "a" and "c" and fold down to a point.



8. Fold "d" back and up to meet "b". Secure in place with tape.



SUGGESTED ACTIVITIES

Refer to Korean New Year Teacher's Resource Guide for Poster, KEYS Project, 1975.

Refer to Korean New Year poster, KEYS Project, 1974.

ADDITIONAL INFORMATION

The *paji* is part of the Korean male's traditional clothing. The wide upper part is folded over in front and fastened with a cloth belt when it is worn. The outside seam is folded toward the front and tied at the ankle with a *dan yim* (garter of cloth ribbons).

REFERENCE

Yang, S. M. Social Customs in Korea. Seoul, Korea: Songmoon Kak Publishing Co., 1969.

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KOREAN CULTURAL LESSON

ACTIVITY

SONG PYON (THANKSGIVING RICE CAKE)

CONCEPTS AND/OR SKILLS

Measure	Circle	Shape
Round	Flat	Taste
Texture	Pound	Fold
Half	Pinch	

MATERIALS

(Tasting experience for 30 students)
3 cups sweet rice
3 cups water
1/2 cup raisins
1/2 cup toasted white sesame seeds
1/2 cup walnuts, chopped
1/2 cup pine nuts
1/2 cup dates, cut up
1 cup sweet rice flour for coating
Electric rice cooker
Margarine tubs of plastic containers for wetting hands
Large bowl (for filling)
Small plastic spoons
Chugok (rice paddle)
Pestle

PROCEDURE

1. Wash rice until rinse water is clear; drain well.
2. Measure rice and water; let soak one hour.
3. Cook rice in rice cooker (do not uncover for 5 to 10 minutes after cooker turns off in order that the rice may steam).
4. When rice is cooked, remove liner from the electrical unit.
5. Take pestle and pound rice until smooth.
6. Measure raisins, sesame seeds, walnuts, pine nuts, and dates, mix for filling.
7. When cool enough to handle, wet hands with water, scoop out rice with the *chugok* into wet hands.
8. Shape rice into a round ball and flatten into a patty.
9. Place a spoonful of the filling mix in the center of the rice patty.
10. Fold the patty over and pinch the edges to seal.
11. Coat each rice cake by rolling it in the sweet rice flour.

SUGGESTED ACTIVITIES

Serve *song pyon* for Korean Thanksgiving.

Refer to Korean Thanksgiving Teacher's Resource Guide for Booklet, KEYS Project, 1975.

ADDITIONAL INFORMATION

Song pyon is prepared on the eve of *Chusong* (Korean Thanksgiving). The traditional way to prepare it is with rice flour, mixed with hot water. This mixture is kneaded and molded into crescent shapes and filled with *kon podo* (raisins), *gga*

KOREAN CULTURAL LESSON
Song Pyon (Thanksgiving Rice Cake)

ADDITIONAL INFORMATION (CONT.)

(sesame seeds), *hodo* (walnuts) *tae cho* (dates), and/or *paht* (mashed red beans). These are steamed over pine needles.

Traditionally, each *song pyon* is coated with sesame oil for taste and to prevent them from sticking together.

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KOREAN CULTURAL LESSON

ACTIVITY

YAK SIK (MEDICINAL RICE CAKE)

CONCEPTS AND/OR SKILLS

Measurement	Sprinkle
Wash	Mix
Drain	Taste
Add	Texture

MATERIALS

(Tasting experience for 30 students)
3 cups sweet rice
3 cups water
1/2 cup brown sugar
1 cup raisins
1/4 teaspoon cinnamon
2 tablespoons soy sauce
2 tablespoons sesame oil
4 tablespoons granulated sugar > mix
2 teaspoons cinnamon
Spoon
Measuring cup
Margarine tub
Rice paddle
Cupcake liners
Electric rice cooker

PROCEDURE

1. Wash rice until rinse water is clear; drain well.
2. Measure rice and water; let soak for one hour.
3. Place all ingredients except brown sugar and granulated sugar and cinnamon mixture on top of the rice.
4. As you turn on the rice cooker, sprinkle the brown sugar on top.
5. Cook in rice cooker (do not uncover for 5 to 10 minutes after cooker turns off, in order that rice may steam).
6. Mix all ingredients.
7. Spoon into cupcake liners while hot.
8. Sprinkle sugar and cinnamon mixture on rice and serve.

SUGGESTED ACTIVITY

Cooked chestnuts, pine nuts, and dates may also be added for variety.

ADDITIONAL INFORMATION

Yak sik is one of the most important foods of the New Year celebration and is prepared as richly as possible. The legend of King *Sochi*, during the *Silla* Dynasty, proclaimed this dish to revere the crow which saved his life by delivering a message when his assasination was imminent.

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KOREAN CULTURAL LESSON

ACTIVITY

YUT NORI (COUNTING GAME)

CONCEPTS AND/OR SKILLS

Sit	Round	Ordinal counting
Face	Curve	Cardinal counting
Toss	Up	Score
Flat	Down	

MATERIALS

4 pieces of wood, flat on one side, rounded on the other side, approximately 5-inches long
Pad and pencil for scoring

AREA

2 x 4-feet
Indoors or outdoors

PLAYERS

2 to 4

RULES

1. Players sit around the area and take turns tossing the 4 sticks into the floor.
2. Each flat side facing up earns one point.
3. If all sides facing up are round, the player loses one point.
4. After ten throws, the player having the most points wins the game.

SUGGESTED ACTIVITIES

The game can be played with botton molds. These are available on school requisition.

Kidney or lima beans split in half can be used.

This is a simplified version of the original game. Refer to bibliography of the Korean New Year Teacher's Resource Guide for Poster, KEYS Project, 1975, for variations of the game.

ADDITIONAL INFORMATION

The *yut nori*, played by young and old alike, originated during the ninth century in the *Paekche* Dynasty, and is one of the oldest games played in Korea.

It was considered an indoor game to keep young women occupied in the days when both sexes could not sit together at any social function.

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